

BOSTON RECORDER.

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Massachusetts Peace Society.

We avail ourselves gladly of the opportunity to inform our readers with the following Report of the Mass. Peace Society. The funds of this institution were considered insufficient to meet the expense of its publication in a separate volume, and it was thought too lengthy to be included in the "Friend of Peace." It has been in our hands several weeks, and would have appeared earlier but for sufficient reasons. The estimation it contains renders it too valuable to be lost; and its reasonings, drawn from the strong basis of facts, are too just to be evaded or trifled with. Interpreting it deeply as we are in the universal diffusion of "good tidings"—and firmly believing, in so doing, the utility of Peace as important auxiliaries in hastening the Latter Day Glory, we should have been guilty if we did not earnestly recommend this Report to the serious perusal of our readers.]

Report of the Committee of Inquiry, of the Massachusetts Peace Society.

In the second Report of the Committee of Inquiry of the Massachusetts Peace Society, they announced the plan adopted, of confining their attention each year, to one of the questions in the circular letter of March 17; and in pursuance of this plan, we selected the following question contained in that circular, viz:

"What have been the causes of wars; the degree in which their objects have been secured, and the state in which belligerents have been left at their termination."

—The only practical mode which has occurred to us, in the former part of this question, is to resolve; to collect from an history, an enumeration of the wars record; to class them according to real or professed objects; and to

in what proportion of instances, those

which have been wholly, or partially ob-

tained by war; and we conceive many

more results may be drawn from this ex-

amination, even if confined to this object.

—With regard to the latter part of the ques-

tion: "the state in which belligerents

have been left at termination" of war; we

conceive that this depends so much on the

internal state of countries, and on a mul-

ticity of private or obscure circumstan-

ces, which no histories record, that it is im-

possible to acquire any information that

will be at all satisfactory.

—The enumeration of wars.—It is obviously

impossible to extend this enumeration

of ages and countries in the world. Ma-

nations are yet unknown to us, many

lost in the obscurity of antiquity; and

not much the largest portion of the

world has no traces of its history. On the

land, an incomplete enumeration,

but a small portion of the wars

within its scope, would have entirely fail-

ed to accomplish the design of this investi-

gation, as no dependence could be placed

on the aggregate of its results. It was

then necessary to limit this inquiry

as far as possible, within which a reasonable

attention could be entertained, of ob-

viously a complete enumeration of

those wars, and with this view we confined

our inquiries to wars, in which civilized na-

tions have been engaged, since they be-

came Christian.

It must be evident that this limitation

relieves one purpose, of obtaining a

complete enumeration of the wars within

our limits, and embraces all those in which

we are particularly interested; and there

is also a peculiar propriety, in confin-

ing our views to Christian ground; as one

of the principal objects of the society, is

the inconsistency between war

and Christianity.

—The enumeration of wars.—It is now

1820 years, since Constantine as-

sumed the reins of the Roman Empire;

to which no nation could be said

to be Christian; and since that period we

have recorded 286 wars of magnitude, in

Christian nations have been engag-

ed in a great number of

wars in nations of antiquity, the dis-

persal of which it is difficult to trace,

and cannot be above, but is doubt-

less considerably below the truth, because

it has been our object to contract them;

we have accordingly not noticed tem-

porary insurrections, or trivial hostilities,

in our opinion did not amount to

war; we have also omitted a multitude

of wars, in which Christian nations have

been engaged with savage nations, such as

the Aborigines of Asia and America, which

is impossible to enumerate; and where

such wars have occurred, in which the

parties engaged have been changed by

peace or accessions; or where

they have been renewed after temporary

truces; we have usually consid-

ered them as a continuation of one; and

it is quite possible that some wars of im-

portance which should have been noticed,

have escaped our attention.

—In the statement we are about

to make, we shall not attempt to give a

list of all these wars by name, which

we extend far beyond the limits of a

single nation; although we have recorded them

separately, making particularly the times,

causes, principal events, and ter-

minations, with such marks as will enable us to revert to the authorities from which we draw them. We shall only give you aggregate enumerations of the several classes.

First Class, Ambition.—The first class into which we have divided these wars, is that of *Ambition* simply; that is, where no plausible pretext was made for war; but where the open and undisguised object was to obtain extent of dominion by conquest. We have enumerated 44 wars of magnitude of this class, within our limits; not including successions of wars in small ancient nations, such as those among the Lombard Kings of Italy, or the Saxon, British and Scottish Kingdoms, into which Britain was formerly divided. Of these wars, there are 12 in which the assailants have been Heathen or Mahometan, and Christian nations defendants; and all the others we regret to say, have been attacks made by nations professing Christianity on others; without any decent pretence, or color of right. Of this class we have found that in 17 instances the assailing nations have been completely victorious, and established a conquest over the defending nations; in 19 instances, the assailing nation has been repulsed, and the defendants maintained their independence; and in 8 instances, the assailing nation has obtained a partial augmentation of territory, secured by peace. In the unenumerated wars referred to, the success has exhibited similar variations.

The most remarkable fact which occurs on this class of wars, is the equal proportion of success and failure which results; and which is indeed what we should have previously expected, between nations equally powerful, and similarly prepared for war. As it is presumable however, that invasions of the kind we are speaking of, would most frequently be made, by nations feeling superior power, on those which are weaker; we feel rather surprised that success has not oftener crowned the assailing party; and the conclusion naturally is, that there is an energy in nations engaged in the defence of their independence, superior to that of those, who are merely actuated by desire of conquest; This conclusion is strengthened by the fact that in several instances, (of late times,) comparatively weak nations, have defended themselves with a great degree of success, against coalitions of powerful neighbors; and it ought to serve as a warning to ambitious sovereigns, not to invade the rights of others, whom they may deem inferior in power.

On the other hand, as the fact appears to be that in the cases that have actually occurred, but half of these defenses have been successful; it may be a serious question whether the continual vigilance, the great expense, danger, oppression, and demoralization of military preparations, and all the evils of defence when war does arise, are not too great a price, for the mere equal chance of preserving independence.

We are aware that this question will be met with the observation, that military establishments operate as a check by terror as well as by force; that by deterring foreign ambition, they have averted many wars, and perhaps consequent subjugations, which might have otherwise ensued, and hence it is almost proverbial, that "to preserve peace, we should be prepared for war." We conceive that this is not the place, to discuss this plausible and popular maxim; but we would merely remark, that among all the wars which we have traced, we have not met with any, which we can positively assert to have been invited, by the total defencelessness of a nation; nor any intended war which we can certainly determine to have been abandoned solely from the fear of opposing armaments; but we have noticed and selected many, which have arisen chiefly from the arrogance or jealousy of military preparations have excited.

Second Class, Predatory.—We next introduce a small class of wars, approaching in character to those above, which we call predatory wars; or those which have commenced in incursions merely for plunder or tribute, or to obtain a settlement for subsistence; without any other cause of dispute. As this is a species of wars frequent among savage nations, but not usual among those which are civilized, we find but few in modern times, and have enumerated 22 in all; of which two only have originated in Christian nations, and the others have been incursions, either by the ancient barbarous nations of the North and East of Europe, or the Mahometans of the South, on European Christians. It is obvious that small enterprises of this kind, not of sufficient magnitude to be called a war, could not come into this enumeration, & an account of the attacks of Indian tribes on this country, and of the Aborigines of other countries, on European colonies settled among them, would form a volume, and be totally irrelevant to our plan. The results of this class of wars are similar; the invasions have commonly ended in repulse; but seldom without effecting some mischief; and as the motives & objects have not been of any regular kind, or such as are likely to operate among civilized people at present, they afford us no room for remarks, which have any bearing on our present object.

Third Class, Revenge.—The third class of wars we notice, are those originating in revenge; a desire of retaliating some injury received. We enumerate 24; of which, 5 have been successful, that is, have given victory to the retaliating nation, and resulted in the subjugation or humiliation of the defending, or first aggressing nation; 4 have been partially successful, that is, the assailants have acquired some portion of territory, or other advantage, as the price of peace; 13 have been unsuccessful, and the assailants have been repelled; and two were left undetermined by circumstances, and gave rise to new wars. As retaliation of injury was the sole object of these wars; any advantage accruing from them to the assailant, must be considered as incidental, and not as an accomplishment of the original design. As injury only was intended, no benefit could be anticipated, and as much mischief was likely to ensue, and probably did ensue, to both parties; these would seem to be the most irrational wars that could be undertaken; we should suppose no Christian whatever could approve, or enlightened statesmen recommend them; we should be inclined to suppose their existence limited to the barbarous nations of antiquity or paganism; and are exceedingly surprised and grieved, to find that they have extended to Christian nations, of a quite moderate date.

Fourth Class, Points of Honor.—We record 8 wars, whose motive was to settle some unimportant question of honor or prerogative; in 4 of which the point of honor was gained by the assailants; three were settled by a compromise, and the other one submitted to a council, which might as well have been done at first, if the parties had not been actuated by false pride. It is obvious no mere point of honor will justify the miseries of war; and when we consider how inconsistent all its claims are with the spirit of the gospel, we hope we shall not find any Christians openly defending such wars.

Fifth Class, Territory.—We next notice a small class of 6 wars, arising from disputed claims to some territory, asserted to belong to either of the contending kingdoms.—Of these the defending party has preserved it in two instances; and partition arrangements have been made in the other four instances, which might as well have been made before the commencement of the war.—We are surprised at finding this class so small, and shall not comment on it.

Sixth Class, Titles of Crowns.—The 6th class we produce, arises from disputed titles to the crowns of kingdoms: in some, these were prosecuted by sovereigns already in possession of one throne, who laid claim to another; and in others by princes without a kingdom, whose claim was supported by a part of the people, or other potentates; some of them were civil wars, being contests of two parties in the same kingdom, in favor of two candidates to the throne.—We have enumerated forty-one wars of this class.—In 18 instances, the party claiming the throne recovered it from the party in possession; in 18 instances the possessor of the throne maintained it; and in two of these, the assailants lost their own crowns in aiming at others; and in five other instances, the results were indecisive, and the parties pacified by compromise or partition.—Reflecting on this class of wars, we are insensibly led into some interesting political considerations.—We here meet a number of wars, in which probably some millions of lives were destroyed, and much misery created, pursued by nations, to decide the absurd question, whether one man or another has by birth or family a right to sovereign rule over them; or whether the same master which governed them, should by the same right rule over others; questions in which those who were dragged to slaughter, or reduced to wretchedness, had very little direct interest.—We have reason to be thankful that our lot has been cast in a land, where the claims of hereditary right to rule, for which so much blood has been shed, are universally disregarded.—We think we perceive more enlightened views on this subject, spreading in other countries, announcing the dawn of constitutional liberty.—We promise ourselves that few wars will hereafter arise, from a source once so fruitful of them; and we ardently hope, that all other causes of this moral pestilence, as much sanctioned by time and custom, and as little accordant with reason and religion, may alike be consigned to their merited contempt and detestation.

Seventh Class, Assistance.—The next of wars we present to you, are those which were commenced, under the pretence of assisting some ally of the commencing power, or of some prince or person flying from alledged or real oppression, whose cause is espoused by such power.—We have found 30 of these wars: in 18 of which, the assailing or protecting parties have been victorious; and accomplished in a greater or less degree the object of their hostilities; in 6 on the other hand, the defendants have maintained their ground, or defeated the assailants; and 6 have terminated indecisively, in what is called the "status quo," or in compromise at a general peace.

Eighth Class, Jealousy.—We now consider a number of wars, which have arisen from the distrust of nations towards each other; the jealousy of rival greatness; or fear of their increasing armaments, or extending conquests: this is the most common cause of war in the present age, since the attention given to the balance of power.—23 wars of this description have been observed by us within our limits: most of these were coalitions of different powers, against an aspiring neighbor; and in 11 of them, these allies or assailants have been successful, and removed by conquest the cause of their fear; 7 of them have been ended by compromise, or treaty, generally placing the parties where they were when they began; and 5 have resulted in the defeat of the coalitions, and the further aggrandizement of the obnoxious power.

Ninth Class, Commerce.—We reserved a distinct place, for the wars which have grown out of commerce; that is to say for its protection against foreign depredations; but we have found but five wars of this class. We are gratified to find them so few, particularly as some politicians have considered this as a fruitful source of war, an opinion which we consider injurious to a pursuit which we believe to be a benefit to the world. We are also gratified, because it exposes one of the principal pretences for military and naval establishments, which is the protection of commerce; whereas it appears that these instruments have been seldom employed, and are perhaps not much likely to be employed, in this way. Of the wars we mention, neither have resulted in giving greater security to the commerce molested: two have given victory to the encroaching power, and confirmed its tyranny over the commerce of the defendants; and three have been terminated by general peace, leaving the parties in "status quo."

Tenth Class, Civil Wars.—We now take up a class of wars, at the number of which we are grieved and alarmed; this is the class improperly called civil wars, contested by different parties in the same nation; most usually arising from rebellion against the sovereign power; and proverbially conducted with more animosity and cruelty than is displayed towards foreign enemies.

—We record 55 wars of this class; in 21 of which the rebelling party, have overthrown those who were at the commencement in possession of power, or established a separate independence: 28 have resulted in the suppression of rebellion, and the confirmation of power to the party possessing it; 5 have been terminated by compromise, allowing new privileges to the claimants, without a total abandonment of power by the Sovereign; and one, (viz. the war between Spain and the revolted provinces of South America,) is yet undetermined.

Eleventh Class, Religion.—The last class of wars we bring to your notice, and one which we do with the greatest regret, is those which have sprung from Religion; that is, from attempts by sovereigns to compel others to receive the faith they have adopted, or to deprive them of territories they inhabit, on the express ground of difference of religion. We have noticed 28 wars of this class; of these 7 have been what are commonly called Crusades; that is, attempts by Christian powers to expel Mahometans from countries esteemed holy; 5 have been attacks made by Mahometans on Christian nations, for religion; 2 of them have been wars instituted by Christian nations, to compel their neighbors to become Christian; 11 of them have been attempts by Popes, or bigoted sovereigns, to reduce those they esteemed heretics; and 3 have been made to recover territory in the hands of infidels. In 14 instances the oppressing or assaulting parties have been victorious, and have established a complete conquest over those whose religion they wished to change, or whom they wished to remove; but it is remarkable that few or no conversions have followed those conquests; but in 2 instances the defending parties have been nearly exterminated, rather than give up their religion. In 9 instances, the defendants have been successful and maintained their religion, and their territory; and in 5 instances, no decisive result has taken place, but a compromise or temporary peace, has terminated the conflict.

Twelfth Class, Pagans and Mahometans.—The religion does not forbid the use of coercion in the extension of their faith, should have had recourse to war for these purposes, ought not to surprise us; but it is a truly</p

ble fact that nations professing a spirit of peace and forbearance, in an ardent zeal for its propagation, should

ever forget the spirit and conduct it enjoins, and strive to promote its interests by the very means most opposed to its dictates. That far more wars should have been undertaken by nations professing Christianity, on the score of religion, than by those in whom it was more consistent, is a fact which ought to shock and humble us; this fact is further aggravated by the discovery that in nearly half the number of instances, these wars have not been pursued against avowed enemies of the Christian faith, but against brethren professing a belief in the same gospel, and worshipping the same God, for mere differences of theological opinion.

We have however the consolation of believing that wars of this class are not likely to recur, at least among Christians. The principles which instigated the Crusades are universally reprobated; and religious wars of any sort, find but few advocates; even the remaining bigotry, which would uphold peculiar forms or tenets of religion, by civil penalties, seems fast expiring, as the rights of conscience are better understood. But we cannot help remarking, that we see no ground for this partial triumph of reason, while other causes of war equally preposterous, continue to be defended by Christians. We are unable to perceive, how they can reconcile it to their religion, to shed the blood of their brethren, and spread slaughter, vice and misery through the world, any more, for some false principles of honor, fame or revenge, some worthless territory, or fleeting sovereignty, than for the extension of a religion, worth incomparably more than all these objects; in neither case can we conceive the end to justify the means. [Remainder next week.]

For the Boston Recorder.

Revival of Religion in Ludlow & Plymouth, Vt.

In giving an account of this work of God, it may be proper to notice some things, relative to the state of religion previously. On my first acquaintance in Ludlow, in the year 1792, it was a moral waste, consisting of about 24 families; no preaching, no meetings for religious worship, the Lord's day but little regarded, and apparently but little or no concern for religion or religious worship; there were probably at this time about three or four professors of religion. Meetings however were begun that summer on the sabbath, but attended with a great degree of indifference; they were thus continued for several years, with many interruptions, however, especially in the winter season, and sometimes but very few attended. They were conducted generally by reading sermons, prayer and singing. There were at times discouragements almost insurmountable, and it seemed as if public worship must be given up.

About the year 1803, or 1804, there was some more than usual attention and a few became the hopeful subjects of grace. About this time there was a movement made for forming a church, and meetings for that purpose, and for religious conference, were set up and continued monthly for a number of years both before and after forming the church. Those meetings it is thought have contributed much to the edification of the saints, for in them they have taken sweet counsel together. On the 25th of September, 1806, a church was actually formed. At its first organization, it consisted of 24 members, and three more were added in the course of about 3 months, and several others in the course of 3 or 4 years. On the 10th of October, 1810, I was ordained to its pastoral charge. In the year 1811, (if I am correct,) there was some attention among a few individuals, and seven or eight more were united with the church in the following year or two.

In Dec. 1814, the Rev. J. — P. — came into Plymouth on a mission, and it was soon found that a number were seriously enquiring what they should do to be saved; and professors began to awake from their slumbers: meetings were frequent, and people generally seemed to take an interest in them. The work soon spread into the north part of Ludlow; & in the neighborhood adjoining Plymouth, there was a pretty general attention thro' the winter, and a goodly number became the hopeful subjects of religious experience. This work was chiefly in the north part of L. and in the south part of P.; though there were some scattering drops in other parts. On the first sabbath in May, 1815, were added 8, and on the first sabbath in September following, there were 7 more added to the church in Ludlow, as the fruits of this revival; and in Plymouth, some more, perhaps rising of 20; though some might date their hopes sometime before.

About the first of December, 1819, there began to be some appearance of serious attention to the great concerns of religion, both among professors and others, in the adjoining parts of Plymouth and Ludlow; although the work seemed to begin in the former and spread into the latter. A particular providence of God is worthy of notice here: just at that time, Mr. A. — M. —, a candidate, unknown and unexpected, came into Plymouth on a mission for a few weeks; he was indefatigable in the work, and his labours appeared to be abundantly blessed.

In the beginning of February, I left my people for several weeks. On my return, about the middle of March, I found the work had progressed. Several had obtained hopes, and numbers were under serious impressions; but it had not as yet much affected the centre of the town. Still there appeared to be a gradual increase of the work, and in a short time, it spread into the village, and people in gen-

eral began to feel deeply solemn, and to think there was indeed a reality in eternal things.

In April, our first meeting for examination of members as candidates for the church, was attended at the meeting-house, and as large an assembly convened, as usually meet on the sabbath; twelve were examined and accepted. This meeting appeared to be blessed for the advance of the work, as it immediately spread like an electric shock into other parts of the town, and soon extended to the south part, nearly to its borders. In one week, I believe as many as 10 or 12 were thought to have found an interest in Christ. The attention now became general and meetings were full and deeply interesting; a solemn silence pervaded the assembly, while they listened to the words of eternal truth. The first sabbath in May, was an interesting day, when 40 persons of different ages, deliberately came forward, and solemnly took the covenant of the Lord our God upon them; participating in the memorials of Christ's death and sufferings. On the first Sabbath in July, were added 13, in September, 6, and in November, one, making the whole number added by profession as the fruits of this revival, 60, beside 4 who have been added by letter. The whole number of the church now, is about 108.

In Plymouth, on the last sabbath in April, were added I believe, 19, and there have been additions since at several times, and in the whole, if I am correct, since this revival began, 46; this will make the whole number in Ludlow and in Plymouth, 106, who have united with both churches, and perhaps about 40 have united with the Baptists. Probably some who are hopeful subjects have not yet united with any.

As to the complexion of the work, there has been nothing remarkably different from many other revivals of which we have accounts. Nothing noisy or boisterous has appeared; but it has been the still small voice; and like the gentle rain or silent dew upon the mown grass. Some have had more pungent conviction, and some more sensible joys on receiving comfort, than others. But generally they have expressed a deep sense of sin, and after laboring for some relief, have found that they were wholly lost, and that it was their own obstinate will which prevented acceptance of salvation; and at length have given themselves up unconditionally and unreservedly into the hands of Christ, to be disposed of at his will, and this as their last resort and only hope.

The work may have been principally among the youth; but in many instances it has taken heads of families, from those of the younger up to 40 years of age, and some still older. The subjects of the work have been from about 11 years of age, to those of nearly or quite 60. Among those who have made a profession, their walk hitherto is in a good measure becoming; but if there are no tares among the wheat, it will be wonderful; this we must leave for the great day to decide.

Of the number united with the church in Ludlow, 27 are males and 33 females; 12 were baptized at the time of their uniting, and 46 were baptized in infancy. This teaches us that God remembers his covenant. He is a faithful God. And we are constrained to say; "The work is the Lord's; it is He who has done it, and He shall have all the glory." PETER READ.

Ludlow, Dec. 26, 1820.

British and Foreign Bible Society.

EXTRACTS OF CORRESPONDENCE.

From the Rev. Dr. Steinkopff.

Cassel, (Germany) Aug. 30, 1820.

Marburg was our next station. The Professor had invited us to take up our quarters in his hospitable mansion, and we considered it an honor and privilege to spend a few days in the company of Leander Van Ess, who had been and still is distinguished an instrument in the hand of God, to make our Catholic fellow Christians more extensively acquainted with his Holy word.

The number of Catholic and Protestant Bibles and Testaments, circulated by this extraordinary man up to June last, amounted to 388,883 copies, out of which 377,703 are Testaments of his own version, and 7,449 Lutheran Bibles.

The opposition which the Professor has lately experienced on the part of his Biblical adversaries is very severe: there are before me several prohibitions which have issued from episcopal authorities. Not a few priests and curates, who formerly lent a helping hand to the circulation of the New Testament, have been intimidated thereby; but the Professor remains firm, and though unwearyed labors, combined with a load of anxious cares, have weakened his bodily constitution, his mind is as determined as ever to prosecute a work which the providence of God has assigned to him. Entering his house, the first thing which struck us was a number of bales and chests; they all contained either bound or unbound copies of his Testament: it is now published in four sizes, large, middle, and small octavo, and in duodecimo. Three apartments are stocked with German, Hebrew, Greek, and Latin Scriptures, ready to be sent in various directions. Fresh opportunities for circulation present themselves; no sooner is one channel stopped than another opens.—Applications now pour in from different quarters. In some the people really thirst for the waters of life, but our friend has lately been obliged to restrict himself in his gratuitous distributions; he has insisted in most cases on being paid at least the expence of binding.—In some he succeeded, but the far greater number of his friends plainly tell him, "Unless you send us bound copies to give to our poor people without money and without price, we can no longer serve your cause."—The Professor is in a painful dilemma; on one hand he is anxious not to lose opportunities which may never occur again; on the other he clearly sees the necessity of acting with circumspection. I entreated him to use his utmost exertions to procure subscriptions and donations, from his friends among the Catholic Clergy and Laity. "I have written again and again, (was his answer,) but succeeded not to the extent of my wishes. I represented to our friend the constantly increasing demands made on the Parent Society, not only from the Christian, but also the Mahometan and Heathen world; and put it to his own good sense, whether those on whom scarcely a single ray of divine light had yet shone, might not justly claim a priority. "I am fully sensible (he replied) of the justice of your remark, but still forgot not our Catholic brethren, many of whom are immersed in ignorance and vice." I assured him that our Committee felt as much disposed as ever to do the utmost they could, consistently with their other engagements, nor would they with-

draw their assistance, as long as the God of heaven prospered their plans, and the Christian public furnished the needful means. He then shewed me his account and documentary papers, which are inspected by a Committee of three respectable Gentlemen; and I feel it due to our excellent friend to state my strong conviction, that every thing is transacted with perfect integrity and order.

Professor Van Ess seeks no earthly emolument, nor is the applause of a vain world his aim; he desires not treasures which the moth and the rust consume; no, the glory of God, and the salvation of souls—these are the pure and heavenly principles which influence his mind, and stimulate his actions. It is a pleasing feature in the character of Van Ess, that you may speak to him with the utmost freedom; even when you differ from him, he listens with calmness and thanks you for your fraternal observations.

We found two pious Divines in his house, who are both members of the university of Tübingen, and excellent Hebrew scholars; with them he has read Deuteronomy, and all the historical books of the Old Testament. He intends to commence the printing of it in two or three months; the first edition is to consist of 10,000 copies. The last grant of one 1000, came most opportunely; it cheered this indolent labourer in the vineyard of the Lord, and enabled him to pursue his thorny path with fresh alacrity. I am not acquainted with the present financial state of our Society; but, if the funds admit, I would respectfully submit to the consideration of the Committee, the propriety of granting additional aid to the Professor at the close of the present or the commencement of the next year; such a man is seldom to be met with. One of our dear friends has quitted the field; another retires; but Leander is still the avowed champion of the Biblical cause: he shewed me a list of applications for Testaments; we read it over, and felt pain to refuse many.

To his friendly interposition I owe a request from the Reformed Clergyman to preach in his church; I had a large and most attentive audience of members of Government, professors, clergymen, military men, students, and citizens. I preached from Isaiah iv. 1. In the afternoon the Marburg Bible Society held its general meeting in the town-hall. The introductory speech, delivered by the President, breathed a truly Christian spirit. The Report was drawn up by the Professor of History: it will be printed, and transmitted to England. Several learned Professors, who are well versed in Oriental literature, expressed their peculiar satisfaction at the many versions promoted by the British and Foreign Bible Society in the Asiatic languages. I presented copies of the Syriac, Hindostane, & the Ancient and Modern Greek Testament to the University Library, which present was received with peculiar pleasure. The Marburg Bible Society pays particular attention to Upperneissen, where many wants still shew themselves, which induced me to make it a grant of 100 Basle Bibles, and 200 of our London edition of the New-Testament. I could not leave Marburg without blessing God, that he is every where raising up men, both among Protestants and Catholics, who regard pure and undefiled religion as the pearl of great price, who revere the Bible as the revealed word of God, considering it the highest privilege to be found instrumental in its dissemination.

Eisenach, Sept. 2, 1820.

Near this town lies the celebrated castle called the "Wartburg;" the views from its walls and towers are enchanting, its antiquities are interesting to the historian; but there is one point which endears it more than all this to the friend of the Bible and of the Reformation. Wartburg was the refuge of Luther; there, after his excommunication by the Diet at Worms, he found an asylum, prepared by the wisdom and generosity of the Elector of Saxony, where he was safe from all violence of his enraged enemies, and found leisure to complete the translation of the New Testament in German, and to commence the Version of the Old; there to see the room which had contained "the Knights' Hall" (as it was called) for ten months; there to behold the very table which he hid used; there to reflect on the consequences of his sacred labours, on the numberless copies of his German version, which have been circulated these three centuries, to me something quite novel, and filled my mind with such a variety of thoughts and contemplations, that for a time it was entirely absorbed in them. Blessed be God, that our Bible Societies have followed the footsteps of that truly great man; that they consider the free and bountiful dissemination of the sacred writings, one of the richest boons which can be conferred on mankind: and that they endeavour to send them not in one language only, but in all the diversity of tongues to the very ends of the earth.

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American Ecclesiastical History.

NORTHWOOD, N. H.

The settlement of that part of Nottingham, which is now Northwood, was commenced, March 25, 1763, by Moses Godfrey, John Batchelder, and Increase Batchelder, of Northampton, in this State. The Batchelders were single men; Godfrey had a family. There were but twelve persons in the town; five men, two women, and five children.

An act passed the Provincial Legislature, February 6, 1773, setting off from Nottingham, "a distinct parish, by the name of Northwood." At the first meeting of said parish, held the same year, £6 lawful money was raised to hire preaching, and £7 4s. for schooling.

Most of the first settlers were of the Baptist denomination; and several of them, being members of the church in Stratham and Epping, (then united) associated together, and requested to be organized as a distinct church. On the 27th July, they were organized accordingly, and chose Moses Godfrey, clerk, and Edmund Pilsbury, of South-Hampton, who was a member of the Baptist Church in Haverhill, a teaching Elder. Mr. Pilsbury was ordained Nov. 17, 1779. Mr. Pilsbury received no stated salary, but was supported by the voluntary contributions of his hearers, and his own industry. Some part of the time of his ministry, the town, in its corporate capacity, but the Professor remains firm, and though unwearyed labors, combined with a load of anxious cares, have weakened his bodily constitution, his mind is as determined as ever to prosecute a work which the providence of God has assigned to him. Entering his house, the first thing which struck us was a number of bales and chests; they all contained either bound or unbound copies of his Testament: it is now published in four sizes, large, middle, and small octavo, and in duodecimo. Three apartments are stocked with German, Hebrew, Greek, and Latin Scriptures, ready to be sent in various directions. Fresh opportunities for circulation present themselves; no sooner is one channel stopped than another opens.—Applications now pour in from different quarters. In some the people really thirst for the waters of life, but our friend has lately been obliged to restrict himself in his gratuitous distributions; he has insisted in most cases on being paid at least the expence of binding.—In some he succeeded, but the far greater number of his friends plainly tell him, "Unless you send us bound copies to give to our poor people without money and without price, we can no longer serve your cause."—The Professor is in a painful dilemma; on one hand he is anxious not to lose opportunities which may never occur again; on the other he clearly sees the necessity of acting with circumspection. I entreated him to use his utmost exertions to procure subscriptions and donations, from his friends among the Catholic Clergy and Laity. "I have written again and again, (was his answer,) but succeeded not to the extent of my wishes. I represented to our friend the constantly increasing demands made on the Parent Society, not only from the Christian, but also the Mahometan and Heathen world; and put it to his own good sense, whether those on whom scarcely a single ray of divine light had yet shone, might not justly claim a priority. "I am fully sensible (he replied) of the justice of your remark, but still forgot not our Catholic brethren, many of whom are immersed in ignorance and vice."

I assured him that our Committee felt as much disposed as ever to do the utmost they could, consistently with their other engagements, nor would they with-

draw the town. The suits were for a long time pending, and at last compromised; but not till they had occasioned much dissension and ill will, which will outlive the generation that maintained the controversy. After the termination of these unfortunate suits, whenever a Congregational candidate was employed by the town, all were expressly excused from paying any part of his compensation.

On the 29th of May, 1799, the Rev. Josiah Prentiss, from Alstead, was ordained over the Congregational church and society. Mr. Prentiss had been preaching in the town about a year preceding November, a small church was gathered, consisting of 4 male and 4 female members; of whom one only had been a public professor of religion. Since that time, about 42 persons have been added to the church. Some have been removed by death, and some by dismission, so that the present number of members is but 27.

Mr. Prentiss received a settlement of about \$600 on condition that he continued here 8 years in the ministry, and in that proportion for a less time. His yearly salary was \$200, 50 bushels of corn, 25 cords of wood, and a parsonage sufficient to keep 1 horse, 2 cows and 6 sheep, summer and winter, or provision for keeping them; and it continues still the same. His society is small, and does not comprise one half the inhabitants of the town. The minister tax averages about 95 cents on the poll. When the town gave Mr. Prentiss the invitation to become their minister, 52 men subscribed an agreement on the town book, to the votes respecting his settlement and salary, and engaged to pay their proportion thereof during his ministry. But several of the subscribers to that agreement refused to fulfil their engagements, and left the society. Others, however, have joined it, so that it still retains about its original number, and at least its original ability to support the ministry.

The Baptist society was without a minister, from Mr. Pilsbury's secession, to December 30, 1805, when Elder Eliphalet Merrill, a native of Stratham, was ordained its pastor, by the Brentwood church, of which the Northwood Baptist church is a branch. Since Mr. Merrill's ordination he has baptized about 150 persons, in this and adjacent towns. About 100 of them were baptized in the years 1809 & 10, during an extraordinary excitement among the people. —

DOMESTIC MISSIONS.

Twenty second Annual Narrative of Missions performed under the direction of the Trustees of the MISSIONARY SOCIETY of CONNECTICUT, principally in 1820.

OHIO.—[Continued from page 34.]

From the Rev. Simeon Woodruff, who has a pastoral charge in Tallmadge, no communication has been received of a later date than July last. By his journal, it appears that he had spent nine weeks in the service of the Society, part of which was performed in December preceding. He observes that several of the Missionaries had made arrangements to succeed each other in regular tours of two weeks each; and that this arrangement was found convenient to the Missionaries and agreeable to the people whom they visited. By this means their appointments could be more extensively known, & more generally attended by those who wish to enjoy the benefit of missionary labors.

The Rev. John Seward has a pastoral charge in Aurora. Between the 25th of October 1819, and December 14th, 1820, he spent twenty-one weeks in missionary labor, between the beginning of May last. His services were principally confined to preaching the word. Nothing materially different from what is done by other Missionaries, who have labored in the same field, is contained in his journal.

The last communication from the Rev. Thomas Barr was dated March 27th, 1820. His journal specifies only six and a half weeks missionary services. His connexion with the church Euclid had been dissolved, and an engagement made with the united congregations of Vinton and Apple-Creek, in the county of Wayne, where he had removed. As his whole time was spent in the service of the Society, nothing more could be demanded in his new field. He felt constrained to relinquish any further services for the Missionary Society of Connecticut. By the faithful labors of this Missionary, for more than ten years, under the direction of this Society, it is hoped much good has been effected in the infant settlements of the wilderness, so that he may find hereafter, that many souls were given him as the seals of his ministry, and a crown of his rejoicing in the day of the Lord Jesus.

The Rev. Amasa Loomis has a pastoral charge in Paynesville. The first part of his journal specifies thirteen weeks of Missionary labor, five of which were noticed in the last year. Narrative. In a subsequent communication, on the 25th of September, 1820, he states that he had labored for the Society nine weeks, during the past summer. On account of sickness in his family, most of his missionary services were performed in the vicinity of Paynesville. "A regard to religion," he observes in his journal, "a very great stupidity prevails here among the people; while some sigh and mourn for the abounding of iniquity, and six have lately offered themselves to the church, and now stand prepared to be received. The state of this part of the country generally, as to morals and religion, is, I find, gradually improving. But infidelity, erroneous perversive sentiments, and diversified wickedness, extensively prevail; and the cause of righteousness and piety call aloud for faithful preachers of the gospel." In several towns which names, there are some favorable and encouraging appearances of approaching good. The beginning to whiten for the harvest.

The Rev. Abraham Scott, performed, for Society, fifteen weeks of missionary service, between February 17th, 1819, and March 29, 1820, the date of his last communication. The people among whom he went preaching the gospel, were greatly oppressed by the pecuniary embarrassments which overspreads that country. Many of them are in danger of losing their lands, and the money they have paid for them, becoming unable to pay what remains due. Hence, a large population is almost wholly dependent on the Missionary Societies for the word of life. His too, his labors, for this Society, were terminated with many expressions of gratitude.

The Rev. Lot B. Sullivan, spent five weeks in the service of the Society, chiefly in Huron County. He discovered among the people of the extensive region which he visited, a great indifference to be favored with the labors of Missionaries. He was ordained to the work of an Evangelist, and installed pastor of the church in Lyndhurst, on the 14th of last June.

The Rev. Randolph Stone was commissioned to labor, for one year, as a Missionary. But previous to his reception of that commission, he had received and accepted proposals from the people of Cleveland and Euclid, to labor with them for one third of the time. He commenced his services in these towns early in May last. His prospects of usefulness, in both places, are favorable. In Euclid, the influences of the divine Spirit have been extensively experienced, about 50 members have been added to the church.

gaia in answer to prayer, the Lord has sent us the means to put it in such a condition as that we can use it. May the Lord reward you a thousand fold. I trust we shall never forget your kindness, and do not cease to make mention of you in our prayers."

Is it not then more blessed to give than to receive? A variety of reflections have rushed on our minds while perusing and preparing these letters for our paper, and nothing prevents us from stating them but the conviction that they will of course find their way to every mind. We shall barely request our readers to remember that the exertions and prayers of a solitary female, who three years ago was mourning that her own children were growing up in ignorance of the public institutions of religion, have been instrumental in rearing a temple of God in the wilderness, obtaining a worthy Pastor, and providing instructions for hundreds among future generations as well as the present! All this too, without the aid of wealth or powerful friends—simply by prayer, industry, zeal and perseverance! How much then might thousands of females in our country, more favorably circumstanced, accomplish by the same effort? Let all hear the injunction of Jehovah—"Go and do likewise."

By a letter from Harford, Pennsylvania, we learn that thirty persons have been added to the church in that place, under the care of the Rev. E. Kingsbury, during the past season; and that several towns in the vicinity are sharing the blessings of a revival. May the Lord continue to triumph gloriously, and make his power and glory known in this "valley of dry bones" also.

In our last No. we inserted a communication from the "Boston Daily Adv." on the subject of the *Theatre*, as at present managed at these "head quarters of good principles." We shall not be suspected, it is presumed, of any intention to encourage an amusement, which in the style of its strong advocates, involves "gross indecency," "licentious allusions and expressions," "open and obtrusive impurity." If the "obscenity" and "vulgarity," which according to this writer, now reigns upon the stage, form a pleasant recreation to our refined and tasteful fellow citizens, we sincerely regret the lax tone of moral feeling which is thereby indicated; but we can neither envy them the luscious pleasures of the entertainment, nor the cool reflections that follow it. We have never been credulous enough to believe what has been a thousand times asserted with unblushing assurance, that "the stage forms an excellent school of morals"—we should as soon think of taking lessons on "equal rights" in the palace of the Grand Seignor—or on the nature of virtue from the Prince of Pandemonium. But we had hardly supposed that the truth would come out so plainly and suddenly from the lips of those who regard the enemies of the stage as bigots and religious enthusiasts. Here we have a frank confession of what has been often asserted, and as often denied—that "it is impossible that any of either sex should hear so much of this vile ribaldry, and such constant allusions to every species of indecency and vice, repeated every night, without having their hearts in some degree tainted"—and this confession too comes from one who declares that "theatrical representations may become valuable as amusements which serve to keep the mind in health and whose influence is salutary so far as they awaken the social feelings." Much as we respect the regard discovered by this writer to decency and manly virtue, and his abhorrence of "vile ribaldry," we must put him down at once as a mere quack in morals—for with a very small share of reading and reflection, he must have learned before this time that an already putrid sore on the body, such as a *Theatre* is in community, is not to be cured by plasters. We shall reserve further remarks for a future opportunity. In the mean time, we refer our readers to an article on the last page of this paper, respecting the Stage as an amusement.

A Manual for the use of Children in Sunday Schools, containing an address to the scholars, prayers, hymns, Dr. Wait's serious address to children, &c. &c. Compiled by the Superintendent of the Salem Street Sunday School, Boston.—pp. 52.—T. B. Wait.—1821.

A work of this kind, we are persuaded may be rendered very useful to children in the hands of a judicious parent, teacher or guardian. The compiler has bestowed considerable attention on the selection of his materials, and displayed much judgment. The arrangement is natural; and if we were disposed to find fault at all, it would be, that the divisions are not sufficiently well marked. While the compiler had clearly defined in his own mind the various subjects to be introduced, and the manner of their introduction, he fails to present his lines so distinctly that the young mind whose instruction is chiefly intended can easily trace them. The first thirty pages, though well arranged and so divided as to be understood by one of mature age, will yet appear to a child, as a single chapter too long to be read at once—and however diversified with prose and verse, prayers and exhortations, it will excite far less interest than if it were thrown into half a dozen distinct sections, with appropriate mottoes.

We give this hint rather for the advantage of future editions—of which we wish there might be many—than to express the slightest disapprobation of the "manual."

A delicate and somewhat difficult question arises on the perusal of a work of this nature—respecting the propriety of requiring children to repeat the "formulas" of devotion while their characteristic vanity and thoughtlessness show them to be destitute of the "grace of God." We feel no hesitation in saying, that a pious parent ought to teach his children forms of prayer, and to insist on their being regularly repeated. The parent that neglects it must either be extremely ignorant, prejudiced or vicious. But while parental authority imposes such a check upon the levity of childhood, it is indispensable that those instructions should be given at the same time, by which the young mind shall be enlightened and informed as to the nature of acceptable prayer, and the connection between it and holiness of heart and life. Otherwise, a system of studied hypocrisy—a deep rooted self-righteousness—or an utter aversion

to religion itself for the form's sake, will be the result. These forms of prayer must not be suffered to take the place of religion in the view of children—they must not be allowed to think of them as meritorious services cancelling their guilt, or giving them liberty to sin—but they must be taught by "line upon line and precept upon precept," that God requires from them the sacrifice of the heart—and that without holiness no one shall see Him.

Mr. EDITOR.—As the season is approaching for the commencement of Sabbath Schools, a friend to the rising generation is solicitous of obtaining through the medium of your paper, an answer to the following queries.

1. Cannot some plan be adopted for the management of Sabbath Schools, which would render them of greater general utility?

2. How many scholars should be assigned to each Teacher;—and how much time allotted to instructing?

3. Should the Bible and Hymn Book be principally or exclusively studied, or should Catechisms be committed and recited?

4. What Catechisms are considered most suitable for youth between the age of 5 and 10 years? What for those between the age of 10 and 18?

5. Should portions of Scripture be selected, and the number of chapters or verses limited, or should it be left optional with the scholars to recite as much or as little as they please?

6. When the lessons are so lengthy, that in hearing the whole recited, no time would be left for explanation and profitable remarks, which should be omitted?

7. If rewards are given, how should they be distributed? and of what kind?

8. In many places the school closes with singing, should the children be encouraged to join in this exercise? Have we not reason to apprehend that their music is often but a "solemn sound upon a thoughtless tongue"?

9. Are frequent meetings of the Instructors and Instructresses beneficial?

Would some person who has ascertained the best method of conducting these schools, answer the above questions, he will greatly oblige a FRIEND OF ZION.

It would gratify us, and doubtless all our readers too, as well as this "friend of Zion," if some one, whose experience and deep reflection render him competent, would take hold of the subject in good earnest, and show the public how to render the institution of Sabbath Schools in the highest degree useful. That it may be made a most efficient "helper" in the cause of religion and morality there is no question—but how? There are evident defects in the system at present generally adopted in the country Sabbath schools, else that system would not have been subjected to so many modifications in the same school at successive seasons, as we know to have been adopted. And if any one will point out a remedy for these defects—such a remedy as will secure increasing popularity to the schools and prevent their wheels from dragging so heavily as they now do, he will render a very essential service to the church, to the rising generation, and to his country.

"A Constant Reader" is informed, that while we highly approve his zeal against Intemperance, and perfectly accord with him in our views of its baseness and brutality, yet there are so many incorrectnesses in the style, and so little originality in the matter of his communication as to put us to the disagreeable necessity of rejecting it. And we would here remark to him and all concerned, that a vice of such a character can never be put down by declamation—but only by a sort of reasoning that man must feel, and by the united resolution of all the friends of God and good order, to set the example of sobriety, and prove to the world, that it is possible to live without rum and brandy. If ardent spirits were utterly banished from the sideboards of the better part of the community, the dramshops in our country would half of them be abandoned in a single year.

STATE OF THE COLLEGES.

To the Editor of the Recorder,

SIR.—The friends of Education Societies and of missions, who are accustomed to look to our literary seminaries for a supply of future pastors and evangelists, will doubtless read with interest the following extract of a letter, from an officer of Yale College. Perhaps I may forward, for your paper hereafter, similar communications, respecting some other colleges.

"Taking the number of students from the catalogue, we have now 316 members of the institution. There are more than 300 actually residing here. The whole number of professors of religion not including the members of the Faculty is 97—6 of whom are members of the Episcopal Church. We reckon that about 18 are hopelessly pious who are not professors of religion. Forty six are assisted by charity. Twenty nine by the American Education Society, I believe. Fourteen by the Connecticut Education Society, and the remaining three by a society of females.

The sum commonly granted to each beneficiary, perhaps is sufficient to defray from one half to two thirds of their actual expense. The general influence of these students is highly important and beneficial to the interests of morality and religion.

As scholars they generally rank in the first half. These students most or all of them are in debt.

At the close of the present term it is calculated that they will be in debt, at least to the amount of \$3000. An agent has this day gone under the direction of the Connecticut Education Society to solicit the charity of the public. I know not that other measures are contemplated for the relief of their beneficiaries. A special revival of religion began in this College about the middle of last summer and we hope in some measure continues still. About 30 are reckoned to have experienced a change of heart since that time."

Ordained—On the 14th Feb. Rev. ASA CUMMING, over the First Church and Parish in North-Yarmouth. Introductory prayer was offered by Rev. David Thurston, of Winthrop—Sermon was preached by Rev. Wm. Allen, President of Bowdoin College, from 20th Acts and 24th verse.

The ordaining prayer was offered by Rev. Edward Payson, of Portland—Charge given by the Rev. Elisha Moseley, of New-Gloucester.—The right hand of fellowship was expressed by Rev. Otis C. Whitton, of the 3d church in North-Yarmouth—and the concluding prayer was offered by Rev. Enos Merrill, of Freeport.

Installed—At Randolph, on Wednesday the 20th of February, Rev. CALVIN HITCHCOCK, over the First Congregational Church and Society in that place. Rev. Mr. Storrs, of Braintree, offered the introductory prayer; Rev. Mr. Fay, of Charlestown, preached the sermon; Rev. Mr. Gile, of Milton, offered the installing prayer; Rev. Mr. Codman, of Dorchester, gave the charge; Rev. Mr. Brigham, of Randolph, expressed the fellowship of the churches; and Rev. Mr. Huntington, of Bridgewater, offered the concluding prayer.—Communicated.

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